614 both sides. Soon afterwards, through negotiations by some
622 go-betweens, the tension gradually subsided and disappeared.
627 Armed conflict among the Lolo because of a clan feud is very common, sometimes lasting for generations without reconciliation. In Ch'ang-pao's case, however, the feud did not last long because it was not a conflict between two clans. Hsing-min and Ch'ang-pao had a nephew-uncle relationship in the same clan, and any feud within the clan is usually settled according to clan tradition, which stipulates that clan members should not consider each other as enemies. Furthermore, Hu Hsing-min's second wife from the Wu-ch'i family is of the same clan as Wu-ch'i Ku-pao. If she and her family should side with her husband's family to fight against Ku-pao, it would be an intrafamily feud within the Wu-ch'i branch. This kind of hostility, which does not involve one clan against another, divides the strength on each side and so complicates the situation that it could hardly result in a prolonged armed conflict.

614 After the conclusion of Ch'ang-pao's case, the white
622 Lolo subjects [pai-hsing] of the Hu family in Wu-chio, number-
584 ing about a hundred households, were concerned about the ab-
587 sence of leadership in the clan; so they got together and decided to arrange a match between Hsing-min's younger cousin [his father's younger brother's son] and Hsing-min's wife from the Li-ch'ü family (Li-ch'ü shih). Hsing-min had no brother, but only three cousins, the sons of his paternal younger uncle. The eldest cousin, Hsing-lun, was already married, while the youngest was still a child. So only the second of the cousins, Hsing-ch'ao, who was fourteen years old, was legally in line to marry his elder cousin's widow. One day, the white Lolo subjects suddenly took Hsing-ch'ao and pushed him into Li-ch'ü shih's room with the intention of forcing a marriage. Li-ch'ü shih, however, had heard the news and slipped away in time to avoid the match. The Lolo people then took Hsing-ch'ao to the house of Wu-ch'i shih, who accepted him. A year later, a baby girl was born. However, it was not long before Wu-ch'i shih died of sickness.
•[736] Today, her father, Wu-ch'i Shih-t'u, has to stay with her family to take care of the two young grandchildren.

614 At present, the ruling power in Wu-chio is entirely in
622 the hands of Li-ch'ü shih, who has been appointed by the Lei-
[624] po county government as head of a special pao [ward]. Her steward, the wa-tzu Ts'ai, makes all outside contacts for her and is known as Ts'ao Pao-chang [the ward headman]. The fact that Li-ch'ü shih is able to exert and maintain her power,